

Believe Him In

[Neville Goddard Lecture: 1963]

Tonight's subject is "Believe Him In," which begins with believing in Him. Believe Him in only as you really believe in Him. When Paul tells us in Romans, the 10th chapter, the 13th through the 17th verses, he makes the statement that everyone who calls upon the name of the Lord will be saved. No one is excluded. *"Everyone who calls upon the name of the Lord will be saved."* Now you might think, based upon your training, your conditioning, that it means calling upon Christ Jesus or calling upon a name called Jehovah or calling on some other name. May I tell you it is not. There's only one name for God, and that name is I AM [Exodus 3:14]. When you speak of the word, when you use the word Jesus, Jesus means I AM; Jehovah means I AM; Jesse means I AM. It's His only name forever and forever. So, everyone, not just a few special individuals but everyone who calls upon the name of the Lord will be saved.

But now he goes on, he makes this statement, "But how can men call upon him in whom they have not believed?" Well, I promise the whole vast world would come under that heading. They have never believed, really, in I AM. How could men call upon Him in whom they have not believed? They believe in God, they believe in the president, believe in the power of this country, believe in their money in the bank, and believe in everything outside of I AM. So how will men call upon Him in whom they have not believed? And how can they believe in Him in whom they have never heard? The average person never heard that this is the name of God. And how can they believe in Him of whom they have never heard?

I could take my own family. Go to Barbados tonight, and they are an enormous family, with three generations, and they all believe in God, but they'll call Him by some other name. They will never think of Him as I AM, so how could they believe in Him in whom they have never heard? They have read about it. My books are at home, closed, completely closed, never opened. Neville wrote it, so what would I read of – Neville wrote it? So, we'll keep it here as a little memento because he did write it. But they've never read about it. So, there it is. Multiply them by the entire world. You sign the name Neville...one chap in Australia, he signs five or six degrees behind his name, and so when he received my book just simply signed Neville, he closed it. There was no power of authority behind that name. He wasn't a man of letters, just plain Neville. What could he say to me, a man who was a great professor the head of a certain great university? So, he closed it. And he was offended when he saw all through that book, which was *Your Faith is Your Fortune*, just the words I AM, I AM, I AM, page after page. That meant nothing, so he closed it. But he would pray to God and address Him as "Thou art" and speak of Him as "He is," and then in conversation, use the words Jesus Christ, cross himself all over and bow. But he doesn't know the name that he would call on.

Let me go back, "Everyone who calls upon the name of the Lord will be saved," but everyone. No one is left out. Everyone, if he calls upon the name of the Lord. But how can men call upon Him in whom they have never heard? And how can men believe in Him of whom they were never were taught about this being? How can they actually call upon Him and believe in Him? And how can they believe without a preacher? And how can there be a preacher unless he's sent? Therefore, faith comes by hearing and hearing comes by the preaching of Christ. So, I

tell you, I'm speaking to you from experience. No one can be called and [inaudible] and become one with the body of God and remain there. He's sent. To be called at the same time involved as it was being sent, for to be called or to be rescued from something carries with it being sent to do something. And the being sent to do that is to tell you who he is, and he's your own wonderful I-am-ness. That's God.

Everyone in the world who calls upon the name of the Lord is saved. Saved from what? Saved from everything in this world. Here we'll take it on this level. If there's anyone here tonight who is in need of something, call upon His name. His name is I AM. And then you say to call, not call upon His name; you call with His name. That's how you call. Don't say, "In the name of I AM give me bread" but "I am filled to overflowing!" That's asking for bread. Say, "I want a job. In the name of God, give me a job"? No, "I am gainfully employed." Call with His name for everything in this world, and you'll be saved from your present state. You'll be lifted out of your present state into the state where you are affirming in His name, and His only name is I AM.

If you faced the court tonight and all the things of the world were against you, call in His name. Don't say that in certain cases it can't work. There is no case where it doesn't work. Try it. If tonight you were faced with some court case where everything is against you, listen to the words – I am quoting now the 13th verse of the 10th chapter of Romans – *"Everyone who calls upon the name of the Lord will be saved."* The next verse, *"But how can men call upon him in who they have not believed?"* Well, that's so obvious. The whole vast world, how can I call upon my own consciousness when I never thought I was any more than a simple little man, that everyone was bigger? The president is bigger – he exercises enormous power – and the great churches of the world and society and the banker. We go into all these places and all seem so big, and so you call upon them. You go into a bank and ask to see the banker, feeling close and feeling nervous. You have no collateral, but you feel like a stuck pig; he seems so big, a giant in your mind's eye. You call upon that name.

We are told in that 14th verse, *"How can men call upon him in whom they have not believed?"* What man really believes in himself, that resident in his own being is God, and God's name is I AM? So, after that verse comes the next, *"And how can they believe in him of whom they have never heard?"* But may I tell you, now true that is. What priest in the world tells those who listen to him that the name of God is I AM. No, they will say the name of God is Jesus Christ. Instantly you think of someone who was born 2,000 years ago. And others will say His name is Jehovah, and that goes back thousands of years ago. But others will call Him by some other name. So how can we believe in Him of whom we have never heard? Who is telling you the name of God, who God really is? And how can we really believe unless there is a preacher? And how can there be a preacher unless he is sent? And so, faith comes from what is heard and what is heard comes from the preaching of Christ. Well, Christ means the power and wisdom of God, and God is your own wonderful I-am-ness. Now you try it. You try it and see if it doesn't work in the immediate present,

In the book of John, there are only a few case histories. They're all called signs. Yet that book has been in print for 2,000 years, and people read it and are thrilled beyond measure. Only a few. You have hundreds of case histories that you have given to me, and I have given back to

you in written form in the last few years – same signs. Where a man had nothing and a woman had nothing and they dared to believe that “I am” and they named it and lost themselves in calling in the name of God, it happened.

A little lady had a little home in need of repair – it needed painting – and she dared to believe this story and she called upon the name. How did she call upon the name? She went to sleep, smelling paint. Who is smelling paint? “I am smelling paint.” Well, who is seeing the thing repaired? “I am,” before it was repaired. Who is paying the bills? “I am.” She paid the bills. So, she is calling upon the name. In the true way, she is calling in the name, with the name. And in a matter of weeks, a letter comes bringing \$7,500 from one she had never seen. You read that case history. She had never seen this party. She did a little tiny favor, investigating the cause of her brother’s death and where he was buried, and she wrote three letters in the course of a year, giving all that she found out about her brother’s death. And then years went by and she died. Then a bank notified her she was mentioned in her will to the tune of \$7,500, where the repairs and the painting only came to about, say \$800 or \$900. So, she had almost \$7,000 left over because she dared to call upon his name. Multiply that by the hundreds that I have told you from this platform. It’s the same really.

Believe in Him. How could I do it when I’ve never heard of the one in whom I must believe? Well, I’ll tell you in whom you must believe. Believe, not in Neville, don’t believe in Neville – I’m just as fallible as you, the same being that you are – but believe in Him. Well, who is He? I AM. Not Neville: you’re saying it, “I am” – that’s the being. And so, everyone, believe in Him. But how can I believe in one in whom I’ve never had faith?

What man believes in himself? Today, the President believes in the mighty power of his office and not in himself. He believes in the political power that he wields. Someone who’s the head of the army or the navy, they believe in the power they hold by reason of that position, but not in themselves. Tomorrow when they reach a certain age, and they are let out to pasture, overnight they’re not the same person. Twenty-four hours before they are writing all these things and dictating policy and putting out billions of dollars of our money and overnight when they are sheared of that, they don’t believe in themselves. They believe only in themselves when they fill a certain office. They believe in the office, not themselves.

So, you have no office, but you do have a name, and you can call upon that name and that name is I AM, the only name by which I am to be known forever and forever. You read it in the 3rd chapter, the 14th verse of Exodus: *“This is my name forever. I have no other name. Go tell them I AM has sent you. I AM that I AM”* [Exodus 3:14]. I AM what I will be. I AM who I AM. This is my name; I have no other name. And so, ask in this name and call upon this name forever, and no power in the world can stop you because it’s the only power. You read it carefully and see who you really are.

This is the being of whom I would speak this night. On this level, we can take it and transform our world. When it comes to being saved in the ultimate sense, forget it; you are saved. No one can be lost, but no one. *“No one is lost in all my holy mountain,”* as told to us in Isaiah 11, but no one. I don’t care what you’ve done, what you’re contemplating doing. If you contemplate

hurt, you're simply blind, you're simply asleep, because no one would contemplate the hurt of another unless you were asleep, really. And so, no one ultimately will be lost, but no one.

That comes in the most wonderful way through a series of events, all foretold in the beginning of what is known as sacred history. That's the 17th chapter, the 17th verse of the Book of Genesis – that's where it begins. Sacred history and divine history begin there. And you and I are brought into that state of consciousness called Abraham, and there we are shown, only in words. But if I painted a word picture for you, you would say, "I see it," but you don't actually see it as you see me now or I see you. Well, you would say to me, "I see it." I would paint the word picture to the best of my ability, and you would see what I'm talking about. So, Abraham saw, but he only heard; he heard it in words. But he saw it, as you will see it, if I now paint it, what was promised. It was said of him, "Abraham rejoiced that he was to see my day; he saw it and he was glad." The word laughed in that 17th verse of the 17th chapter of Genesis when translated in Aramaic is "rejoiced." He rejoiced. Well, it says he fell upon his face and laughed because it is the most ridiculous promise in the world. And the promise is the promise – it's called a child – but it's the promise of resurrection when everything round about him died. All things are dying, and he is promised a child which would survive and seemingly extend – that's all symbolism. What he's really promised: that in spite of his seeming death, he will resurrect. All things will be resurrected; nothing will die in God's infinite world. Nothing dies.

He's promised this resurrection, and, to him, it's the most ridiculous thing in the world. But he believed that all things are possible to God. With God, all things are possible, and so he believed. He fell on his face and he laughed, which is a play on the word Isaac. For the word Isaac which is promised him means "he laughs." And so, you're told in the story, which is all symbolism, that he sired the one who is already beyond bearing a child, and the name was called Isaac. For the Lord demanded that the name should be called Isaac; he was called Isaac. The symbolism is perfect; it's true. May I tell you; I've had it and I know this experience. The whole thing is completely true.

In the epistle of John, and here comes the great first epistle, the very 1st and 3rd verses: "*That which we have heard with our own ears, that which we have seen with our own eyes, that which we have beheld and handled with our own hands...this we declare unto you*" [John 1:3]. Here comes now experience: "*I heard of you with the hearing of the ear,*" said Job, "*but now my eye sees you*" [Job 41:5].

I will tell you tonight what's going to happen to you, as I was told what would happen to me. I only heard it. Then came that moment in time when I would handle the word of life with my own hands. It's only a symbol. It's a child, an actual, simple, wonderful child, Isaac, and you hold him. He's solidly real to you. But you are told it's going to happen to you, and you believed it. Who told you? God told you. Well, who is God? I AM. I told myself. Yes. In the depths of my own being, I told myself this is going to happen to you. And then you and I who now tell you the story will be one.

But you can't become one with me until this series of events takes place. And the first one is going to be a child. You will be born from above out of your own being. It's going to be

symbolized to you as a child. And then I'm going to show you another. You're going to find a son. He will be my son before he's your son. I'm going to give him to you as your son; therefore, if he's your son, and he's already my son, then you and I are one. Then I'm going to resurrect you. I'm going to lift you up into heaven. You'll be lifted up just as I promised in the symbolism of the serpent, lifted up just like that, and you'll be one with me. That has told us in Scripture. You go through this entire series of events just as I've told you and you are saved, completely saved, from this wheel of recurrence that goes on here.

But even though we are still locked on the wheel, call upon my name, and you are saved from any state in this world. While you are locked upon it, call upon my name. My name is I AM. So, at any moment, when you're in prison, say, "I AM free." If you're now not feeling well, "I never felt better." Let the weak man say, in the Book of Joel, *"Let the weak man say, 'I am strong!'"* [Joel 3:10]. Let him say, "I am strong," while he's not feeling well. Let him call upon my name in everything in this world. And while we move upon the wheel of recurrence, call upon my name. And externalizing all the states as you call upon my name, I will one day stretch beyond and redeem you and lift you into my own being, and you become one with me, completely freed from the wheel of recurrence.

I bring him into being by believing in Him. So, I tell you the story, well, here is the story. The first series of parables in the 13th chapter of Matthew, and here they're listening to the parable of the sower. *"A sower went forth to sow. And as he sowed, some seeds fell upon the wayside, and birds ate it up. Some fell upon rocks, and it quickly grew, but it had no root; there was no soil, no depth of soil, and so when the sun came, it scorched it. Some fell among thorns and it was quickly choked by thorns. But some fell on good soil, and it brought forth a hundredfold, sixtyfold, and thirtyfold."* And they said to him, *"Why do you always speak in parables? Why can't you speak clearly?"* He said, *"To you, it's given to know the things, the secrets, of the kingdom of heaven, but to others, it is not"* [Matthew 13:3-11].

Then he explained to them the mystery of the sower. He said, "The things sown, the seed, is the word of God." Now, the word of God is the message of Christianity. The promise made to Abraham would be fulfilled in what we call the coming of Christ, that God himself comes into human history. He not only came, but I used the word "he comes." The world thinks that God Himself came. I say God Himself came and comes into human history in the person of Jesus Christ. Not only came but He comes – everyone who has the identical experiences as recorded is Jesus Christ. For there's only Jesus Christ, who is God, who is I AM, but then awake.

Here, he tells us the story of the sower. The seed is the word of God. And so, it's planted. There are those who do not even hear it and use the words "they do not understand it." The evil one comes and snatches it away. Well, the evil one in the Bible means "unbelief." First, they don't understand it. It's incredible. It's the most impossible thing in the world, so they don't believe it, they don't understand it. So, it's completely removed from them, from that soil, that mind. Then comes the second planting, and that falls among rocks. The individual has no preparation in himself; there's no depth in himself. So, when he accepts it, he accepts it with you; but overnight, when the sun rises and the facts of life present themselves, it scorches that little thing that he received with joy. That was simply, "Last night's lecture means nothing. I

must now face the world with today's facts," and so the whole thing is rubbed out. Then comes the third, and this is an interesting one, for I've seen it. It falls among the thorns, but the cares of the world and the greed for riches choke it, and then it doesn't grow.

How I have seen that! In 1925, [inaudible] in London – I was then twenty years old – I said to my friend, who was my age and whose name was Matthew Bentley, "Matt, why don't you show some interest in your father's philosophical approach to life?" His father was then what I am today, fifty-eight, he looks like Methuselah. And so, he said to me, "Well, Father's an old man. He's retired." He's a mining engineer, and he's retired. So, he and his wife lived in a very small, modest little home in Hammersmith. Matt said to me, "Let me live first. Let me make a million. Let me earn some money and stand on my own feet before I become interested in what my father today finds so interesting."

But after four months in London, I returned to New York City, and then a few months later, Matt went off to India in the service of some tea company. And three months later, Matt died. He contracted Malaria, and Matt was gone from this world. He had to make a lot of money first before he could show any interest in things spiritual. Money was the only thing that, to him, would symbolize success in his world, not an experience of God but money in the bank or things in his house. And so, the third seed fell upon the soil, and the soil was among the thorns and the thistles of the way. Then he describes for us what he means by it, by the thorns: those who must have riches in this world, and the cares of the world and the desire for wealth overpower what he heard about this story, and so he simply stifled the word of God.

And then comes the fourth one. It fell upon good soil, and it brought forth a hundredfold, sixtyfold, and thirtyfold. So, let me tell you when it brings forth thirtyfold, you are born from above. When it brings forth sixtyfold, you are the Father of God's only begotten Son. When it brings forth a hundredfold, you have completely ascended, completely ascended in that serpentine form, right up into heaven.

Now here he tells us, "*You see John the Baptist? No one born of woman is greater than John, but I tell you, the least in the kingdom is greater than John*" [Matthew 11:11]. John was the greatest born of woman. If I could put John, without being offensive, into the modern world, he would be the head of the welfare state. John said to those who listened to him, if you have two coats, give one to one who hasn't. If you have more food than you can consume, give some to those who haven't yet. He said to the soldier, be satisfied with your wages. No disturbance and no strife take what you are given and be satisfied with it. And that is John. John is represented in our world by those who would take all of our earnings and share them with the whole vast world, whether they want them or could even use them. They are the ones who would share everything in the world – but not their own, ours. They don't share theirs; they share ours.

He said, "You see John? John is greater than anyone born of woman, but the least in the kingdom is greater than John." John hasn't the slightest concept of the kingdom. He proclaimed it, but he didn't know what the kingdom was all about. He thought it meant doing good. He was the do-gooder. And that's the whole vast world trying to earn the kingdom by

doing good, and the kingdom is entered not by any doing good; it is God's most might act, he lifts us out of the wheel of recurrence into this kingdom. And the first act is birth from above. His second mighty power, lifting us higher still, is to make us one with Himself, and we are the Father of His Son. The third, He lifts us up into heaven itself, in that serpentine glorious form of luminous gold as it were, one with Him, pure gold.

Believe it. I am telling you this that you may believe, for just as you must believe that you are rich to be rich, you must believe this story to be eligible to be lifted up. For man's salvation has its source in God's faith, but it is bestowed upon man in response to his faith. And so, he can't be qualified until he hears the story. I am telling you the story, for it has happened to me. If the whole vast world rose in opposition, it would make no difference to me; I have experienced it. You can't take it from me. If, tonight, you shot me full of holes, if you annihilated me, you could annihilate the experience, for I have already been lifted up into that sphere, and I'm sharing with you what I have experienced.

And so, to be salvaged, to be rescued from something carries with it being sent to do something; and so, one is sent because one has been called and rescued. So somewhere along the way, I was told this story as I'm telling it to you and somewhere along the way, I believed it. It was mixed in me with faith, as told this story as I'm telling it to you and somewhere along the way, I believed it. It was mixed in me with faith, as told us in the 4th chapter of the Book of Hebrews. Here we are told the word spoken to us was also spoken to them. He calls it the good news, the good news given to us was also given to them, but it did not benefit them because it was not received by the hearers with faith [Hebrews 4:2]. They rejected it; it meant nothing to them. Therefore, they did not enter into the rest of God. So here, you and I hear it. I am telling you; you can prove it on this level and proving it on this level you may be encouraged then to prove it on the higher level. You can't, on the higher level, do anything about it. Simply live on this level fully, calling upon the name of God, in the hope that this that was promised our father Abraham – and we are he – would someday, in God's own good time, be given to us.

Now we come to the great one who first proselyted the idea. He said, "*O King Agrippa, here to stand before you on trial for the hope that was given to me as made by God to our fathers. I stand here on trial for hope in the promise made by God to our fathers.*" Then said he, "*Why should any of us think it incredible that God should raise the dead? Was that not the promise that he made our father, Abraham?*" [Acts 26:6-8]. When you read it carefully, you might think that it refers to some other promise, which was the child, but the child all through Scripture is only a symbol of resurrection. The birth and resurrection are identical experiences. So why should any of us think it's incredible that God raises the dead? And then, he stood before the king, and when the king said, "Are you going to make me a Christian?" He said, "Would that you at this very moment were as I am – save the shackles, the chains on me." Just as I am...would that you were as I am, minus the chains. Then, said he, from morning to night, he expounded this mystery of the kingdom of God and tried to convince them of Jesus, using all the law of Moses and the prophets. Some were convinced by what he said, and others disbelieved.

I hope that, if this is a repetition of Paul, in this audience tonight there aren't any disbelievers, but I have no way of judging. I can only tell you that it's true. I tell you; you can prove on this level that you can call upon the name by calling with the name and prove anything. The other, believe it. In God's own time, after the seed has been prepared and the field has been prepared, He's going to call you and call you into an entirely different world. It's not this world; it's an entirely different world where your body's different. You haven't this body. This body belongs to this world. But it's not this body; it's an entirely different body. You can't describe it. I have tried to describe it, but I can't. I can't describe the body. It's something that is immortal, something that never dies, eternal. Something that when you are housed in it, you'll be an immortal being housed in the eternal body. Everything then is subject to your imaginative power, but everything. In this world you wait for it, confident that it will work, and it does, but then it's an immediate creative fact.

Here, I share with you that which has been experienced by me. The seed falls on four soils. I do not think, tonight in this audience, unless you're here for the first time, that it would fall on the first soil, where the evil one comes and snatches it away, which means complete unbelief. I hope I have not been that cloudy and dark in what I'm saying that you would not understand. For he uses the word, "They did not understand it"; and then because they didn't understand it, it was snatched away.

The second soil, I hope you aren't that one; but if you are, listen to it carefully that you may overcome it. For the second soil is the rocky soil, not yet prepared, and you take it joyously, but the sun will rise tomorrow, you face the facts of life, and then having no depth in yourself, it will quickly be devoured by the sun and be scorched.

And the third – and that is a warning that Paul gives us in his letter to Timothy when he said to Timothy, "The love of wealth is the root of evil." The love, not wealth – you can have all the wealth in the world – but the love of it, when someone has to be wealthy first before he can listen to the word of God. Let him get wealth first: when I get all of that and I'm well-cushioned, then I'll listen to you. Then they'll be so fat mentally they couldn't listen to anything. The brain would have no muscle whatsoever, just all fat, all cushioned. And so, let me get it all first, and then I will listen. And that chokes the word. They couldn't stay awake long enough to listen anyway.

But then comes the fourth one, and that soil is well prepared. It brought forth three different measures, a hundredfold, sixtyfold, and thirtyfold. And so, the thirtyfold is the first, [inaudible] and that is the birth from above. Then when the second wonderful experience comes and you are the father of God's only begotten Son, you have brought forth sixtyfold. Then comes the third when you are lifted up in the serpentine form right from heaven. Then you've brought forth the full measure, a hundredfold. But even though you only bring forth the thirtyfold, may I tell you, you are greater than anyone born of woman. So, John was the greatest of all born of woman, but at least in the kingdom is greater than John.

You try it tonight. You take this name and call upon it tonight if you are facing any problem in the world; I don't care what it is. Listen to the words, I'm quoting correctly. "Everyone" – no

discrimination – “Everyone who calls upon the name of the Lord will be saved.” And we know tonight that millions are calling upon other names – “In the name of Jesus Christ,” so and so – not a thing is going to happen. But you call upon the name, and you’ll be saved from any condition that now faces you. And His name and His only name is I AM. Don’t call with any other name, just I AM. So, what would it be like?

Now I tell the story over and over because it’s a true story. I did not incorporate it in my book because my friend who read my manuscript (he has never had the experience) said to me, “Neville, if you tell this experience people will think that they must have the experience in order to be saved. And so, let us eliminate the experience.” So, I did. I did not tell it in my story. But when I, imprisoned as I was, called upon the name, this is what I did. 2,000 miles from my face, for I was in the army and 2,000 from my home, I simply sat on the army bed, but in my imagination, I said to myself, “I am sleeping right now in my own home on my own bed in New York City.” And there I remained until it seemed natural. It took on all the tones of naturalness, all the tones of reality. And then, I got off my imaginary bed, looked through the window, saw the things that I would see, were it true, looked to the east of me, looked to the west of me, saw what I would see, walked all over my apartment, all in my imagination, and went back to bed. Who’s doing it? I’m doing it. I went back to bed. Who’s going to sit on this bed? I AM. So, I got back into bed, and I lost consciousness in that state.

And then suddenly, sleeping in that state, a thing came before my mind’s eye, a smooth big sheet of paper and a hand from here down. The hand held a pen, and the pen scratched out the word Disapproved, and it wrote in the word in big bold type Approved. But nine days before he confirmed it in his own writing, here it was confirmed in the depth of my soul. The voice spoke to me and said, “That which I have done, I have done. Do nothing!” So, I did nothing.

I tell you, I called upon the name. I didn’t say, “O God, get me out of the army.” I didn’t say, “O Jesus Christ, what am I doing here? Get me out of the army.” I did not do these things. All I did, I simply went to bed, sat on the cot, and assumed I am in New York City. I slept in New York City just as though I were there. Then came this vision from the depth of my soul, speaking in the first person, saying, “That which I have done, I have done. Do nothing!” And I did nothing until I got out, honorably discharged. I eliminated that in telling my own story only because the man who corrected my manuscript for me, never having had a vision himself, thought people would think you had to have one in order to make it work. That’s why I eliminated it from the story when I told it in my book.

But I tell you, it works. Listen to the words “Everyone” – not an occasional one but - “everyone who calls upon the name of the Lord will be saved.” I was saved, saved from what to me – maybe you don’t think it’s horrible – but to me, it was a horrible life. The whole vast world is a world of freedom. God has made us to be free. And so that to me was the most confined, restricted state I had ever experienced., save for school; but there I didn’t go too long anyway. And so, may I tell you, you call upon His name and He will set you free. But His name is I AM; there’s no other name. Let no one give you some other name. It’s all over the world. Listen to it and read it carefully when you go home because of how true these words are.

After he makes the statement that everyone who calls upon the name of the Lord will be saved, he goes right into the next verse, “But how can men call upon him in whom they do not believe? And how can they believe in him of whom they have never heard?” Well, do you know, today in the world of three billion of us, you could almost say three billion never heard that name for God? Three billion never heard the name. How could they believe in Him of whom they have never heard? And how can they hear of Him without a preacher? And how can there be a preacher unless he is sent? Those who are not sent tell them His name is Christ or Jesus or Jehovah or Moses or some other name. And they use all kinds of names because they have not been sent. They do not know the name, yet they say the Bible for us. But when you’re called and enveloped in his being and you are one with him, you know his name. His name is I AM. And so, you call upon his name, and you are saved from any state in this world.

But how can you call upon one in whom you do not believe? Well, you can’t believe in one of whom you’ve never heard; and if you haven’t heard about Him, how will you hear about Him unless [you] have been told? And now could you be told unless someone is sent to tell you? Therefore, you’re told faith comes by the hearing of the word; and this is by the preaching of Christ, and Christ is the power and wisdom of God.

Tonight, I ask you to join with me and prove it. You can’t disprove it; I know this much. It took me nine days in that state, and I did nothing in the interval of nine days. I simply went to bed in that state. And when it happened to me at 4:15 in in the morning, I couldn’t disturb the other soldiers. I waited until the sun began to show, and then I went down to the men’s room, shaved, bathed, and got ready long before anyone was up. I was so excited, and the whole thing was so vivid in my mind’s eye. So, I tell you, everyone who calls upon His name will be saved. I was released, honorably released, in nine days.

And now, you may, or others would, as they have, criticize that attitude of mind. Makes no difference to me if the whole vast world criticized it. They’ll say, “Well, we must have soldiers.” I’m not denying that to have soldiers. Let’s have morticians too. Let’s have, as long as we believe in burial grounds, let’s have Forest Lawn. I’m not denying that. The day will come that all will be the most ludicrous things in the world when man completely awakes.

I was awakened, and God did not restrain my right to awaken but granted my life based upon His holy word, “Everyone who calls upon my name will be saved.” And I wanted to be saved from what, to me at the moment, was the most frightful confinement and mental restriction. But the only books that are safe [inaudible] you know are those that nobody wants in the library. You start collecting books for the navy or for the army, and you see that people only give away what they don’t like. No one saves one decent book in the world. [Inaudible] go to the library and see what you’re going to find – all the trash in the world. So that’s your library plus all the other mental food. What mental food would you get?

I ask you to believe what I’ve told you. When it comes to being saved in the true sense of the word, you forget it. You will be because that is in the hand: God’s mightiest act is the act of resurrection. And no one will fail. But you can’t earn it. If you could take the greatest president in the world, you cannot earn that. But you can prepare for it, but you can’t earn it. It’s something

beyond the wildest dream of man, and God gives it to everyone in God's own good time. When he does it, he does it without notifying you. Suddenly! And then you are resurrected, and you awaken from the deep. And you didn't realize 'til that moment in time that you had been sound asleep all along. You had no idea that all through the ages you were asleep, dreaming this fantastic dream. It was a dream until that moment in time, and then you awoke. And that was God's resurrecting power. His birth, which was your birth, is your resurrection. And then comes the other, the sixty percent, and then the one hundred percent because a seed fell on good soil. [Tape Ends.]